ABBOTT ON EVOLUTION

AN EFFORT TO BRING CHRISTIANITY AND SCIENCE TOGETHER.

A Radical Evolutionist, Holding that the Theory of Huxley and Darwin Draws God Closer to Earth.

Brocklyn Eagle.

"Creation by Evolution" was the title a sermon preached by Dr. Lyman Abbott na Plymouth Church last evening. The text was: "By the word of the Lord were

rose is done. When God makes a rose He d or a puff of wind drop a seed into the ground. Out of the seed there emerges, drawing to it by a strange, mysand out of the stalk, branches; and on these branches, buds; and out of these buds, unfor it goes on repeating and repeating itself. The birds pick up the seeds and the winds waft them to new resting places and out of the rose that God makes new-roses grow. facture and the growth. Man's method is the method of manufacture. God's method finished product-death. What an always

uet-life. What man makes has no power facture. Evolution is the history of a process. It is not the explanation of a cause. It is simply the history of a pro-cess. The doctrine of evolution is an at-tempt on the part of scientific men to state at is the process of life. It is not an at-not on the part of scientific men to state at is the cause of life. When Isaac Newton discovered and announced the doctrine of attraction of gravitation he did not undertake to explain why the apple fell from the bough to the earth, nor why the earth revolved around the sun in its orbit; he simply stated what he had seen—that all matter acted as if its bodies were attracted to each other inversely as the square of the distance. He stated what he saw; he did not undertake to explain what is the mystic power that draws the apple from the bough to the earth, what is the mystic power that holds the earth in its orbit and keeps it from swinging off into space; he simply stated the general law which runs all through nature—the way in which phenomena are observed. So the evolutionist does not attempt to explain the cause of phenomena; he simply recites their history.

A REJECTED WARNING. ous doctrine; Huxley and Darwin and Tyndall tell us that matter somehow or other Ah, he is mistaken. I would like to have ot undertake to give the cause of phe-omena at all. Evolution simply recites he processes of phenomena. A man may e an athelstic evolutionist—that is, he may believe that there is no intelligent cause ging back of them—Huxley was one; he elleve that the cause lying back of all nena is a divine, intelligent, loving -Dr. McCosh was a theistic evoluderstands the history of life to be a tory of growth. 'Evolution,' says Mr. may be wrongly told, it may be colored, exaggerated, over or understated like the record of any other set of facts; it may be told with a theological bias or with an anti-theological bias; theories of the process may be added by this thinker or by that, but these not of the substance of the story, ther history is told by a Gibbon or a n, the facts remain, and whether evolu-be told by a Haeckel or a Wallace, we dering of hature, and no more. It is true, before this story can be fully told centuries still must pass. At present there is not a chapter of the record that is wholly finished. The manuscript is already worn with erasures, the writing is often blurred, the very language is ungowed. the very language is uncouth and strange.
Yet even now the outline of a continuous story is beginning to appear—a story whose chief credential lies in the fact that no imagination of man could have designed a spectacle so wonderful or worked out a plot at once so intricate and so transcendently simple.

EVOLUTION A PROCESS. , then, let us understand this at the outset, is the history of a process, not Now we are all partial evolutionists. Every man believes that to a large extent the di-vine processes are processes of growth. He believes that the rose grows from a seed grows from a seed. He believes that all ries in his pocket drops from itself in a pear state, going on continuously; it is is change according to law; it is never articles change according to law; it is never articles change according to law; it is never articles can be a state in the pear of the

without, but from within. The force that makes the rose what it is is a force that inheres in the plant, in the soil, in the sunlight.

THE EVOLUTIONIST'S BELIEF. "Now the real evolutionist-I have said we are all partial evolutionists-believes that all God's processes, so far as we know, are such processes of growth; that all vegetable matter grew by gradual processes from one primordial germ; that as all the variations in the vegetable world and all the variations in the single tree come from one seed, so all the variations in all plants and trees came from some seed planted in the beginning; that this is the law which govworld, and that all animals, by the same process of orderly and progressive change the heavens made; and all the host of them by the breath of His mouth.—Psalms xxxiii, 6. Dr. Abbott said:

"When man would make a rose he takes wax, and with tools he fashions its petals and its leaves. He colors them, makes a stalk by the same mechanical process, and when he is through with the operation the that God makes man as He makes the rose. By continuous progressive change the rose, by continuous progressive change according to law, not by interference. He believes this law belongs to the spiritual as well as to the material realm, to the social as well as to the individual. This

> I am a radical evolutionist. "I hardly need to say that I profoundly believe in God. But I believe that God's method of work in the world is the method method of work in the world is the method of growth; and the history of the world, whether it is the history of creation, the history of Providence, or the history of redemption in the individual soul or the history of redemption in the race, is the history of a growth in accordance with the great law interpreted and uttered in that one word evolution—the law of growth. I have not chosen this topic for a series of Sabbath evening sermons because I wish to make men evolutionists. I have no such wish. I should be very glad if somehow or other I could prevent any persons coming to this Sabbath evening service whose faith is likely to be disturbed by what I shall say, and only those should come whose faith has been disturbed by things other men have said and who come here in the hone that I may strengthen that faith. the hope that I may strengthen that faith. But I see very clearly that the doctrine of

itific men in every other department of CREATION BY MANUFACTURE. "I want to-night, and in these successive ception; that God said to Himself one day, six thousand, eight thousand, ten thousand years ago, 'I will make a world;' that He proceeded to make it; that He made it in successive days; that He was six days in the making and that when the six days were over the world was finished and nothing more to do. As science disclosed the history of the past, men changed their conception of the creative days to longer and yet longer epochs. But still the conception of manufacture lingered in the thought of the church. Some of the old medieval writers undertook even to state what time of the year the world was made; one of them, I remember, argues that it must have been in the fall. argues that it must have been in the fall, because apples were ripe. It was a process of manufacture, and I venture to say that still to-day a great many persons think of that creation of the world as a process of manufacture—God as a kind of architect or master builder, laying foundations, putting up pillage greating the base opening the up pillars, erecting the roof, opening the windows, constructing the edifice, in car-penter fashion. Raphael was one of the most spiritual of the painters of the middle ages. You will find, I think, in the Astor library, among Raphael's cartoons, his conception of the creation artistically represented. A ven Noah's ark scattered about him, and he ould require one far more familiar with lentific detail than I am to give the process

ndertake to instruct in science we did not know science himself; may briefly indicate the broad mus many years ago. I may not give with entire accuracy. On the platform my memory serves me right; and running through this box, with little arms running out from it, was a cylinder or stick with a crank at the top. While we sat there this colored material gathered itself together in a globlar form before our eyes. It was of precisely the same specific density as the colorless liquid in which it had been always the colorless liquid in which it had been plunged There was therefore no attraction of gravitation to carry it to the bottom. It therefore gathered itself together and became a globe. Then gradually, very slowly at first, he began a movement with this crank, and the globe, following the cylinder which he revolved, began revolving itself very slowly, and revolved more and more rapidly, and, as it revolved, flattened at the poles; and, if my memory serves me right, presently as the cylinder became more and more rapid flung out from itself, I forget now whether a ring or a single

under the law of attraction of gravitation It began its revolution, set in motion by believe is God. As it revolved, by the very process of revolution, it flattened at the poles. As it a volved it cooled, the mist turned to water, the water to solid. From this revolving globe the ring, like the ring of Saturn, was flung off, the revolving ring itself was broken by the very process of revolution into separate luminaries. So grew the moons, so the very planetary system in this globe. In this globe was as still there is life; and out of this life grew. sit, and every man was once a baby. He elleves that man has come to mannood by cocesses of growth. He believes, too, in his as principle of history. He believes that he fistory of nations and communities the record of growth. He believes the American Nation has trown from colonial to national greatests; that Herature has grown from morimitive to sublime forms. He believes that many of the processes of God are processes at growth. The radical evolutionist differs almply in this: That he believes that all divine processes are processes of growth, and that as God makes the oak out of the acorn, and the rose out of the cutting, and the man out of the babe, and the nation out of the colony, and the literature out of the alphabet, so God has made all things out of a primordial germ. He believes that, so far as he can see, God is never a manufacturer, that He always does His work by growth processes. The best simple Lamition of this processes, that have ever seen is Le Conte's. It is a simple that is will be easy for you to carry it away with you. Evolution is continuous, progressive change according to certain haws and by means of resident forces. It is, first, continuous progressive change. The rose the man makes does not go through continuous progressive change. The rose the man makes does not go through continuous progressive change. The rose the man makes does not go through continuous progressive change. The rose the man makes does not go through continuous progressive change. The rose the man makes does not through continuous progressive change. The rose the man makes does not go through continuous progressive change. The rose the man makes does not go through continuous progressive change. The rose the man makes does not go through continuous progressive change. The rose the man makes does not go through continuous progressive change. The rose the man makes does not go through continuous progressive change. The rose the man makes does not go through continuous progressive change. The rose the man makes does no days! Every day is a creative. Every spring is a creative spring. God is always creating. This, briefly, is the doctrine of creation by evolution. Does this remove the notion that there is intelligence in the uninotion that there is intelligence in the universe? Is my friend right who thinks that Spencer and Huxley and Tyndall imagine that matter makes itself and governs itself? Is it true that the evolutionist helieves, or, if he be logical, must believe, that there is no intelligence that plans, no that matter makes itself and governs itseressary progress. He makes a little, finds he is making it wrong, changes his mind and makes it over again. The work that man does is not by certain laws. It is often arbitrary. He makes the rose this way today, that way to-morrow, simply because the notion so takes him. And the work that man does is by force external to the thing that is made. Not by force from within, but by force from without. God's work, we evolutionists believe, is a work of growth, not of manufacture; that, in the first place, all God's work is the work of progressive change. It is a change from a lower to a higher condition; it is a change from a lower to a higher complex condipose this watch which he picks up and car-

rom the nest and sings its song to the norning sun. Growth is more wonderful. Growth has in it more endence of marvelous intelligence than may manufacture. That is the minister, you say. No, I beg your pardon, that is Hunley. Let me read you from Mr. Huxley has own description in his own words of an evolutionary process: The student of nature wonders the more and is astonished the less the more conversant he becomes with her operations; but of all the perennial auracles she offers to his inspection, perhaps the most worthy o his inspection, perhaps the most worthy fadmiration is the development of a lant or of an animal from its embryo. Examine the recently land egg of some com-mon animal, such as a salamander or a semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the elastic matter undergoes changes so rapid, and yet so steady and purposelike in their succession, that one can only compare them to those operated by a skilled modeler upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller portions, until it is reduced to an aggregation of granules not too large to build withal the finest of fabrics of the nascent organism. Ami, then, it is as if a delicate finger traced out the line to be occupied by the spinal column, and necled the contour of the body, pinching up the head at one end, the tail at the other, and fashioning flank and limb into due salamendring proportions in is what I mean when I say of myself that limb into due salamandrine proportions, in I am a radical evolutionist. process hour by hour, one is almost invol-untarily possessed by the notion that some

more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skillful manipulation to perfect his work.'

IT BRINGS GOD CLOSER.

process by an evolutionist who certainly will

not be accused of theological prepossessions.

Does this doctrine of creation by evolution

take God away from the world? It seems to

me, my friends, it brings Him a great deal

"That is the account of an evolutionary

hat makes the living bird that springs

nearer. Herbert Spencer tells us, 'Amid all the mysteries of which we are surrounded nothing is more certain than that we are in the presence of an Infinite and Eternal Energy from which all things proceed.' And does that not bring God nearer than the noevolution is being accepted by the thinking world everywhere. Le Conte says you might as well speak of a gravitationist today as of an evolutionist. There is a universal belief among educated men in evolution in one form or another. It is the accepted clew in every college, in every seminary, in every institution of learning—the investigation of history, of philosophy, of literature, of science, of political economy—except in theological seminaries; and I believe that theology must frankly, and I believe it may gladly, accept the clew Spencer says, What Herbert Spencer says, He is the Unknown. Yes, that is true, he does say He is the Unknown, but the athesist who believes with Matthew Arnold, that this great Infinite and Eternal Energy is an energy that makes for right-eousness in human history, and the Christian eousness in human history, and the Christian theist who believes that this Infinite and Eternal Energy has manifested himself in Jesus Christ, and has purpose and will and love and intelligence, he believes no less certainly than Herbert Spencer that we are ever in His presence. Six thousand years does not make a chasm between ourselves and our Creator You go into an urselves and our Creator. You go into an artist's studio and you look at the marble statue. Thorwaldsen modeled the clay, and his students worked upon the statue, and the intervention of another man was between Thorwaldsen and his work. You go
to his studio and you get the orginal clay,
and now you are nearer the artist than you
were before; and yet Thorwaldsen, looking,
will say: 'This is not what I meant; my
fingers blundered; I could not accomplish
all I intended.' The artists put etching
above engraving because in the etching you get nearer to the artist than you do in the engraving. All men put the picture above the replica, because in the picture you get nearer to the artist than you do in the replica. When you have gotten back of the marble to the clay, still it is something formed by hands. But when you stand in the presence of the artist himself, face that he has made, upon the expression of the face that he has created, upon the body that he has developed. You are looking, you say, upon himself—no, not upon himself; he is invisible, hidden; no man ever saw him; but you see the statue which he has made by his own hidden forces, working on the face, working in the body. The statue which we are making of our own flesh by our indwelling comes nearest to us. And this is evolution. Not that in the past God sowed some seeds and nearest to us. And this is evolution. Not that in the past God sowed some seeds and let them grow. Every day is a creative day. Every force is a creative force. Eyery hour He is speaking. God resident in nature. I do not object—I say it, though I shall be misunderstood—I do not object to Tyndall's statement that in matter is the promise and potency of all life; for God Himself is in the matter, the promise and potency of all life. When I pick a flower it is God that looks up at me out of the flowin the air it is God that is singing the song to me: when I hear the thunder in the heavens it is God's voice that is speaking heavens it is God's voice that is speaking in the heavens; when I see the barbed arrows flying it is God that is shooting them out of His quiver, and I love to stand on the prow of the ocean steamer and see her plunge to and fro in the great waters and let every wave say to me: 'God is here'; and I love to stand in the spring, with all its freshness and its power around me and say: 'Again I am in the creative days; I see God making His world.'"

FOOD IN THE FAR NORTHWEST.

The Table Luxuries There Would Not

see God making His world."

Be Tempting Further South. Caspar Whitney, in Harper's Magazine. Fort Resolution is one of the most im portant posts in the country. Though it has not so many claims to distinction as hipewyan, its natural resources for food are much greater, for near by is the most productive fishery in the country; the Dog Rib and Yellow Knife Indians generally keep it supplied with caribou meat in winter, and geese and ducks are fairly plentiful in spring. Furthermore, it is the only post that secures any quantity of the country luxury—grease; though the Indians never bring in marrow, which is a very palatable tidbit. The grease they do bring in is the fat from along the back and around the joints of the caribou, which is called hard grease in contradistinction to the marrow that is soft. Both of these are used in making pemmican, which is made of dried meat pounded into shreds and mixed with grease and rolled into balls or made into square or round slabs. of dried meat pounded into shreds and mixed with grease and rolled into balls or made into square or round slabs.

Pemmican, however, is a rare article nowadays, and not to be found anywhere south of Resolution, and only there on occasion. This is chiefly because caribou are not so plentiful as they were formerly, and the Indians keep most of the grease for their own consumption. Nor do they make pemmican to any great extent, their substitute for it being pounded meat, which is carried in little caribou-skin bags when traveling, and eaten with the grease—a pinch of pounded meat and a bite of grease. I must confess that a plate of pounded dried meat and several good-sized lumps of clear grease were about the most tempting morsels I had set before me at any time on my trip. One never gets enough of grease in the Northland; it is eaten as some in the civilized world consume sugar; in fact, I developed a craving for sweets that even grease did not satisfy, chiefly, I suspect, because the supply was so limited, and somewhat notable in my case for the reason that ordinarily I seldom if ever touch sweets. The absence of bread and vegetables, and the excessive cold, undoubtedly combine to excite the desire for both grease and sweets. ooth grease and sweets.

The Touch of a Leap-Year Hand.

A 9 o'clock last Saturday evening Alger-non stood at the front door of the house of the girl he loved, but to whom he dared For a long time he had been sparring for points, but to the bashful these things do not appear in a clear light, even though they clearly exist. He had rung the bell once, twice, thrice,

but there had been no answer. Nervously he stretched forth his hand to ring again, when the door was opened by the one being in all the world who made his life worth living.

"Why, Algernon," she exclaimed, "if I had thought it was you I wouldn't have kept you standing out in the cold so long."

He thought of how long he had been standing out in the cold and wondered when the courage would come to him to go in out of it.
"You know," she continued, as she drew him inside and closed the door, "that the him inside and closed the door, "that the servants are out to-night, and some of the family have to answer the front door-bell." He thought he saw a chance to make a start in the right direction without alarming her. That had been the trouble all the time with Algernon; he was in mortal terror of frightening the girl by some emotional precipitancy or other, and thus destroying his hopes forever.

"Why, Miss Dora," he said in tender, insinuating tones, "don't you know my ring yet?"

WORLD'S FAIR

3,000 Ladies' and Misses' Tailor-Made Costumes, Dress Skirts and Underskirts in all the newest Spring Styles. All of our Suits have been designed by the best New York artists, and are guaranteed perfect-fitting. We want everybody to call and see our exquisite line of Suits. We consider it a pleasure to show these goods, whether any purchases are made or not. REMEMBER, we are still headquarters for everything in FURNITURE, CARPETS, STOVES, QUEENSWARE and everything for housekeeping at our well-known low prices. Visit every floor from Fourth Floor to Basement.



THERE ARE STILL BARGAINS left of the French & Thompson stock of Clothing and Furnishings. We quote prices that may seem ridiculous, but don't judge goods by these figures. Come and see for your. Silk Waists

Choice of any double-breasted Suit in 50 Men's Suits, sold for \$7, now......\$3.50 80 Men's Su ts. sold for \$11, now \$5.00 75 Men's Suits, sold for \$15, now.....\$7.00 40 Men's Suits, sold for \$20, now \$9.00

The above are only a few prices. Plenty of others just as interesting. Don't fail to see our stock of Clothing before buying. We have all the late styles in fine, nigh-grade goods, and we guarantee every Suit to give perfect satisfaction.

BOYS' CLOTHING

A splendid chance to fit out the boys. Special bargains in Boys' Suits of the French & Thompson stock.

Any Child's Suit of the French &

Thompson stock at \$3.90. See our bargains in Men's Extra Pants: 175 Pants, sold at \$2.50, now \$1.25. 100 Pants, stripes and checks, sold at \$3.25, now \$2.

90 fine Pants, sold at \$4.50 and \$5, now

MEN'S FURNISHINGS

Plenty of bargains of the French & Thompson stock of Furnishings at prices to make them go. Will close out finely finished and with the latest Buckles. See our line of TRILBY these goods at any price.

LADIES' SPRING Largest Variety

Every style of garment that is made shown in our stock. We have the largest line of TAILOR-MADE COSTUMES, both Reefer and Tight-fitting, that has ever been shown in the State of Indiana. THE LADIES will be surprised when they see what we have in STYLISH and NOBBY suits in Choice Novelties,

Brilliantines, Mohairs, Rough Effects, Serges, Scotch Patterns And Fancy Diagonals

25 Sufts at.....\$35 200 Suits at....\$15 60 Suits at.....\$25 265 Suits at....\$12 125 Suits at.....\$20 290 Suits at....\$10 155 Suits at.....\$18 215 Suits at...\$7.50 350 Suits at \$5. We quote the above prices as introductory prices to show our immense line of these prices to show our immense line of these goods. WE GUARANTEE that these Suits can be bought for less money than it will cost to buy the material and have them made. We guarantee a perfect fit. We will only sell three Suits of our FINE HIGH-GRADE Suits. These are in the Finest and Choicest Noveltles and are our exclusive patterns.

. . and . .

Laundered Waists Shirt Waists Our Shirt Waists arriving every day, and we will be ready with the largest assortment of these goods ever shown in this city.

ELEGANT THINGS IN

Dress Skirts and Underskirts...

lined, full widths, from 5 to 8 yards, finished in latest styles. and handsomely finished. We quote prices from \$2 to \$40.

Children's Nobby

Reefers and Capes

1,000 Separate Skirts in all the latest | Large shipment of Underskirts just and choicest materials, Satins, Plain received, consisting of the largest vaand Figured Silks, and Wool Crepons, riety of Underskirts ever shown in Serges and Wool Delaine; complete reens, Sateens. Some exquisite things Parlor Furniture, line of fine, high-grade Skirts, silk in Fine Silk Underskirts, made and

Muslin Underwear Corsets and Furnishings

Ladies'

See our line of SKIRTS, CORSET Elegant things in Children's Spring COVERS, DRAWERS, Etc. Some Capes and Jackets; choice novelties elegant things in Belts and Belt



New Carpets arriving daily. Everything new and artistic. New Colors, New Patterns, New Designs.

Do not fail to see our line before buying. It is a pleasure for us to show our elegant line of Carpets, and all customers treated with the utmost courtesy, whether purchases are made or not.

6 pieces Body Brussels at 95c 10 pieces Moquettes at..........\$1.00 8 pieces Velvets at..... 75c Ask to see our Ingrains at..... 250

Draperies and Lace Curtains

In all the new spring styles. All the latest Novelties, Silk, Tapestry and Chenille Portieres. Lace Curtains in all the new patterns in Brussels, Tambours, Irish Points, Point de Spree. Our special for a few days will be a 83 Lace Curtain at \$1.50. If dissatisfied with same we'll refund your money. Curtain Poles trimmed at 10c.

All the new Spring Styles in

Bedroom Furniture.

Dining Room Furniture,

Rockers, Bed Couches,

Bed Lounges,

Baby Carriages, Refrigerators,

Trunks and Valises

Large assortment, all styles made, and at all prices.

AN ELEPHANT FAKE,

Inside History of a Famous Circus

The announcement that Manager Bradenburgh, of the Arch-street Museum, has on exhibition an animal which he claims is the only white elephant that has ever been exnibited in this country brings to mind recolthis country. It was a battle royal between Forepaugh, one of the greatest showmen of his age, and Phineas T. Barnum, the prince of humbugs, as he delighted to be called. It is a tale that has not been publicly told.

There was a bitter rivalry during the season of 1880-81 between the Forepaugh and the Barnum aggregations. Their programme Forepaugh and in another Forepaugh pre-ceded Barnum. Barnum's agents had suc-ceded in securing from Siam a very large and peculiarly marked elephant, which it was claimed was one of the sacred breed put apart for the use alone of the potentate of the king-dom. It was brought to this country with a great flourish of trumpets, and when it ar-rived at New York it was found to be not

white but of a pinkish hue suggestive of a sand-papered condition. It was explained that the term "white" elephant was comparative, and that there were no pachyderms of that species that were really of an albino character, and that this pink elephant was what was known to the Siamese as their sacred animal. The beast unquestionably aroused much public interest, and, with it as a star performer, the Forepaugh show saw itself doomed to ignominous defeat during the forthcoming season.

Then came another announcement—the Forepaugh people had obtained through their agents in Asia the only simon-pure white elephant, which would arrive in New York on a certain day. It was promised that it would not be a merely bink attempt at whiteness, but of the color of the undriven snow. It did arrive. It was permitted to be viewed from afar. It was white from the tip of its trunk to the rubbery, soles of its feet. It was brought to Philadelphia and placed in a stall in the Forepaugh headquarters on Lehigh avenue. It was viewed by Professor Leidy and by him pronounced to be a genuine white Siamese elephant. He gave a written certificate to that effect.

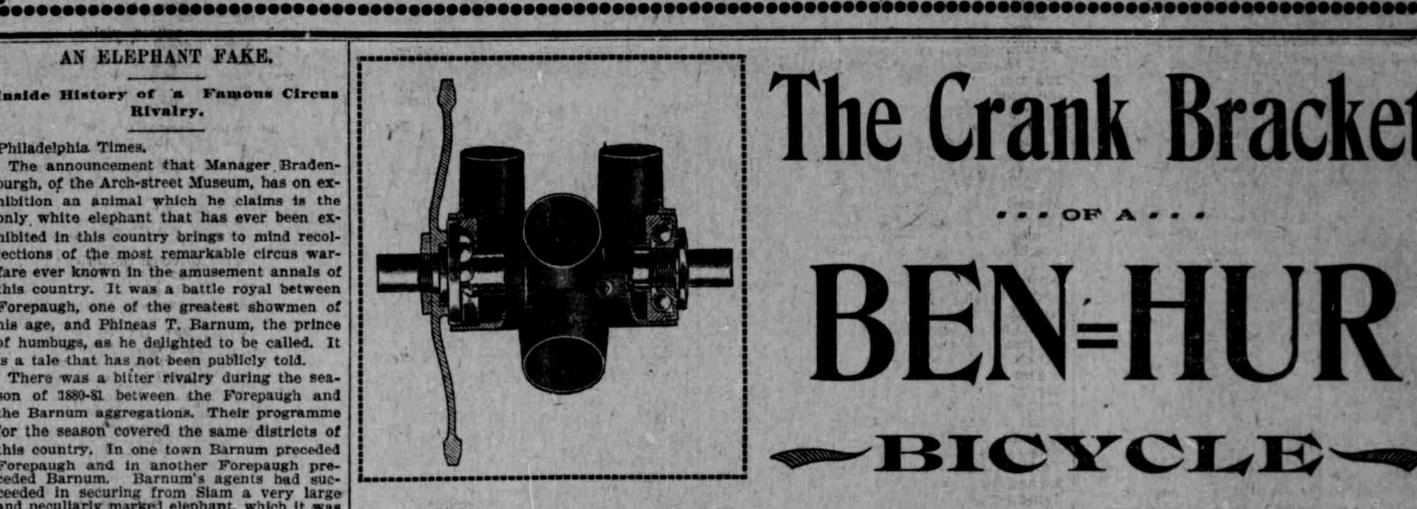
fessor Leidy and by him pronounced to be a genuine white Siamese elephant. He gave a written certificate to that effect. Newspaper men were invited to gaze upon it and among them was Alexander C. Keneally, son of the attorney for the plaintiff in the famous Tichborne claimant case in England. To his city editor he reported that he thought there was something queer, notwithstanding Professor Leidy's unquestionably honest certificate, about the reliability of the whiteness of the little pachyderm. This was at night and newspaper verdict was postponed.

The following day the writer of this, by request, paid a visit to the sacred white elephant from Siam. He was found hid away in the wide winter quarters of the great Forepaugh show in a dim corner, with a wooden bar protecting him from the couch of visitors. Beside him in the stall stood the keeper who had brought him from England. In front of the rail stood Adam Forepaugh, who expatiated upon the merits of the animal. The visitor noticed that while the little animal—he was only four feet high—was entirely white, tears which had trickled from his eyes had made suspiciously black streaks beneath the optics. He asked for a bucket of water, a sponge and a piece of castile soap, in order that he might subject the animal's hide to a washing. Mr. Forepaugh apparently gladly acceded to this request and dispatched a stable boy to bring the required articles. Minutes elapsed, but the boy did not return. A second was sent on a similar errand. He also apparently disappeared from the face of the earth. The visitor then sud-A second was sent on a similar errand. He also apparently disappeared from the face of the earth. The visitor then suddenly dived under the intervening wooden bar, and, approaching the elephant, was about to put wetted fingers upon its skin when the English keeper violently inter-

"What do you intend to do?" he said.
"I simply wish to wet my fingers and rub it over this animal's skin," was the "Great 'eavens," he responded as he dropped the "h" off the abode of celestial dropped the "h" off the abode of celestial bilss, "would you give the animal its death of cold? He comes from a tropical climate. You mustn't touch 'im with your wet 'and." The visitor turned to Adam Forepaugh and said: "Do you approve of this? Did you bring me here for this?"

Adam Forepaugh replied: "Well, you know the keepers have the animals in charge and I cannot interfere."

The private exposure went further than



win. But it did. It is said that that season's competition cost the Forepaugh show, in advertisement, \$189,000. That probably is a very small estimate. Yet as a matter of fact the bogus elephant knocked the comparatively genuine one out of sight. The real Siamese article was not white. The bogus parchyderm was. What the people wanted was a white elephant. The whitewashed article satisfied their desires. It won The poor little whitewashed devil whom the great naturalist Leidy said was genuine lived through the season, and the following year after a good scrubbing appeared as a little trick elephant, with an accompanying clown in the circus ring. You have all met him. He's bigger now. But he is not white.

he is not white.

But all this does not apply to the elephant which Mr. Bradenburgh has in his museum. No one has attempted to scrub him, but it is to be taken for granted that anyone can make the attempt. So go try it.

Hypnotism on the Farm.

Washington Star. "Josiar," said Mrs. Corntossel, "was ye

"Never, that I know on."
"D'ye b'lleve they is any sech thing as

ever hypnotized?"

The Crank Bracket

BEN=HUR

BICYCLE

Is the Simplest and Most Satisfactory Device Now in Use.

Get a copy of our Art Catalogue and study the additional merits and details. We are the oldest makers of high-grade bicycles in Indianapolis. Careful attention to detail, accurate workmanship and fine finish have placed the reputation of BEN-HUR Bioycles beyond compare . . .

Prices Invariable=-Terms to Suit Purchasers.

Branch Store, Corner Pennsylvania and Market Streets

CENTRAL CYCLE MFG. CO.

had calcimined the poor little brute whose pores were so filled with foreign matter that it could only perspire through the lower parts of its eyes and the end of its trunk. They privately revealed the entire conspiracy. Fearful of the prestige which Barnum might obtain from his pink creature, the Forepaugh aggregation had manufactured a white elephant and had discovered a method of giving him a daily white wash without discovery unless close inspection was permitted. One might imagine that this sort of thing would not win with the intelligent American public.

Many of you will remember that when the Forepaugh "white" elephant was exhibited in this city it was only permitted to be viewed from afar. No one was allowed to touch it. One would naturally imagine that this sort of fraud would not win. But it did. It is said that that season's competition cost the Forepaugh show, in

CARRIAGES AND WAGONS-Wholesale. CIGARS AND TOBACCO.-Wholesale. ICES AND ICE CREAM-Wholesale.

JEWELRY-Wholesale.

MANTELS AND GRATES-Wholesale.

PATENT ATTORNEYS.

PICKLES AND PRESERVES-Wholesale. INDIANAPOLIS PICKLING AND PRESERVING CO. 200 South Pennsylvania St.

JULIUS A. SCHULLER 106 and 708 North Meridian Street. STAGE DANCING.

SHOW CASES.

WILLIAM WIEGEL S West Louisiana Street.

TICKET OFFICES-Cut Rates. "Could I learn it?"
"I dunno 'bout that. What on airth alls ye, anyway? What do ye want to hypnotize

you bring me here for this?"

Adam Forepaugh replied: "Well, you know the keepers have the animals in charge and I cannot interfere."

The private exposure went further than this—the newspapers never published the story—because the men were found who sentiments all round."

The private exposure went further than this—the newspapers never published the story—because the men were found who sentiments all round."

The Sunday Journal, by Mail, \$2 per Annum